

9. Thorough knowers of the path, eyen
before
the eye (can see), causing (all beings) to
open
their eyelids, existing from of old₃ and
shining
with a mild radiance, verily they have been
wor-
shipped.¹

10. May the divine ABITI, may the NiSATYAS also
protect ns; may the rapid MARUTS defend us.

11. Munificent and irresistible (MAETJTS), giaard
Varga xxm.
our vessel* by day and night, so that we may
be
secure through your protection.

12. We, uninjured (through his protection,
offer
praise) to the liberal VISHNU, who harms not
(his
adorers): do thou who goest by thyself alone
(to
combat), and causest wealth to flow (to the
wor-
shipper), hear (our prayer) in behalf of him
who
has commenced the sacrifice.²

13. We solicit that ample, all-desired, all-
guarding
(wealth) which MITBA, VARUNA, and ARYAMAN hold
under their protection.

14. Yea, may he who causes the waters to flow

¹ A rather unintelligible verse, even jdth the
help of the
scholiast. [Sayana seems to understand it as
referring to *Mitra*
and *Varuna* as respectively presiding over day and
night, *akord-
trayor vyaptena tejasd.*"]

³ Sayana interprets *S-mdho* as *stotrin prati
dhandndifr* *syanda-
nasila* *Vishno*, and *purvachittaye* as
prdraldhakarmftne *yajamd-
ndya*.

* *No ndvam urushyata; ndvam yajniydm* occurs
in x. 44. 6,
and seems there to mean the sacrifice.